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From the British Friend.

EXTRACTS FROM THE LIFE OF ABEL THOMAS.

In the Third Month, 1778, with James Thomas as a companion, he left home to visit some meetings in New Jersey, and some in New York. It was a time of commotion—the British army still occupied Philadelphia and New York, and great jealousy was manifested towards Friends by many of the military in the American army. They—at least some of them—evidently conceived Friends to be concealed Tories, and that their religious meetings were gatherings of a political nature. Of this journey Abel gives a brief sketch, in a copy he has kept of a defence he made to Governor Livingston of New Jersey, and the Council of Safety, of that State, before whom he and his companion were taken on suspicion of being guilty of treason.

"I am glad of liberty to speak in my own defence before the Governor and his council. I hope you are moderate, considerate men, and will hear me patiently while I speak forth the words of truth and tenderness. We live, when at home, in Berks county, Pennsylvania. I have been looked upon as a minister of the gospel amongst the people called Quakers, from about the twenty-second year of my age, and under the exercise thereof have travelled much in America, and visited the meetings of Friends generally from Nova Scotia to Georgia, and many of them several times over. In this great work I have ever observed the good rules of discipline used among us. When I have felt my mind drawn in love towards my brethren in any part of America, I have endeavoured first to get fully satisfied in my mind whether it was the Lord's will or not, and then, after being confirmed by turning the fleece, that it was his requiring, I have always laid it before my brethren at the Monthly Meeting for their approbation, and in like manner so at this time, but never met with so much trouble upon the like occasion. After I was fully satisfied it was the Lord's requiring, by looking at the difficulties and dangers I should be exposed to in crossing the lines of contending parties, I became weak and fearful. I thought I would mention my concern to the elders in a private way, which I did, but received no encouragement from them to speak of it to the Monthly Meeting. I then concluded to take no more thought about it, fearing it was a delusion, but I was followed with the judgments of God for disobedience, insomuch that the nearest connections in life became withered in my view. In this sad condition I came to a conclusion that I would endeavour to obey the Lord's requiring, although I might lose my natural life in the pursuit thereof.

"I spoke of it to the Monthly Meeting, and after solid consideration they gave me a certificate, signed by the elders and heads of the meeting, which I have in my pocket. We then proceeded on our journey, and crossed Delaware, Coryell's ferry, and visited meetings generally until we came to North River, which we crossed about four miles below Poughkeepsie, and rode though the town some miles eastward, to a meeting, and so visited the meetings generally in that government without any interruption, until we came to White Plains, where we were stopped by the guard. We told the lieutenant we were going to Mamaroneck Meeting; he gave us leave to go, but afterwards sent a horseman to us, who informed us we must have a few lines from the colonel before we should go. We rode back four or five miles to the colonel's, who gave us a pass to go to Mamaroneck meeting, and from thence we went to West Chester. After meeting we went to the waterside to go over to Long Island; there was no boat there. We made a smoke for a signal to the ferryman on the other side to come for us, which he did; but informed us what we might depend upon, (for) he was under an obligation to send all strangers that he brought over to the colonel's at Flushing. When we were over, he sent a guard with us to the colonel's. We informed him of our business on the island. His answer was, "If that was our business, it was a pity to hinder us." He readily gave us a permit to travel through the island. We visited eight meetings. I think we were at a meeting every day we staid there; and when our service was over, we crossed the Sound to New York, where we had two meetings. When we were clear of that place, we, with the assistance of our Friends, got a pass from the chief commanding officer of that place, to cross the North River at Powles Hook. When we were over, I gave that pass to the colonel, who went up stairs in a private chamber. While I stood at the door there came an officer, as I thought by his dress, and asked me if I was not afraid to go among the rebels. I told him I was innocent, and was not afraid to go among my own countrymen. The colonel sent for me to come up to him; he gave me our pass with an endorsement on the back of it to pass the picket guards, and offered me a newspaper, and told me I might divert myself as I rode, in reading it. I told him I had nothing to do with politics, neither did I incline to read newspapers. He told me I was at my liberty, and so we parted. We had not gone but a few rods from the door until a soldier commanded us to stop; he began to untie our great-coats, and search our bags."

"When we were at New York, our Friends told us of a judge, whose name was Fell, that had been a prisoner there for thirteen months. When he was first taken he was put in the Provost, and he, being a tender man, in close confinement, was not likely to continue long. We were informed that ten of our Friends joined together to do their utmost, by treating with the officers for his liberty in the town, who at length obtained it, by being bound in the sum of one thousand pounds for his good behaviour in the city. This judge behaved himself so well as to gain the good will of the officers, who gave him liberty to go home to his family upon parole of honour. Our Friends, considering the difficulties we might meet with when out of the English lines, thought it best for me (as the judge was yet in town) to go to him. A friend went with me, whose name is Henry Haydock. After that friend, who had long been acquainted with me, had recommended me to him, and made known to the judge my circumstances, he said he was a prisoner, and could do but little for me, but what he could he would. He informed me he had a son who was a major, that lived about Hackinsack; if I could find him, and tell him that I had seen his father, he believed that he would show me kindness; and if he saw him before I did, he would speak to him concerning me. I asked him if he dare write a line to him. The judge thought it not safe. He gave me his name on a small piece of paper, and told me his son would know his hand (which I have in my pocket).

"We went on our journey from Powles Hook, and travelled near twenty miles when we were stopped by the guards, our bags taken off and searched. We inquired for Major Fell. They told us he lived many miles from that place, and informed us of a major who lived four or five miles back, where we went without a guard. After that major had examined us and searched our pocket-books, and had seen Judge Fell's hand-writing, which he knew, he gave us a pass to the highest officer in Elizabethtown, which I have with me. We went forward through Hackinsack, and came to Passaick River, then crossed the ferry to a little village, where we were stopped by the guard, our bags again taken off and searched thoroughly, but nothing found that was offensive. Soon after there came along the road a major in a waggon, who stopped and came to us, and in a very furious manner asked us where we had been. I told him we had been to New York. He asked me if I did not know that there was a strict law against it. I told him I thought that law was not made for such men as we were. Then he, in a great rage, ordered the guard to bring us down to Newark; and we were had there before a judge, a justice, and two majors. After examination we were sent to the guard-house, where we were closely confined that night. The next morning we were sent for to the major's house, where was a justice, who read to us the law which we had not before heard, by which we understood our lives were forfeited. We were then had to the judge's house, where our guard received orders to take us to the governor's. The judge and his officers blamed us very much that we did not go the governor's at Poughkeepsie (in the state of New York,) in order to get a pass to go to York or Long Island. We did not know that it was death by the law, until we had rode between thirty and forty miles below Poughkeepsie, and then we

did not know it was possible for a stranger to obtain a permit from the governor to go within the English lines. And concerning deceiving the colonel at the White Plains, in not telling him we were going to New York, if he had asked me the question I believe I should have told him the truth.

"When I heard it was death by the law to go to Long Island and New York, I was struck with a serious sadness and did not know what to do. To go forward, it was death by the law of the land—and to go homeward, it was death by the law of the Spirit of Life. But after considering the matter calmly in myself, I concluded to go forward, with a strong resolution to keep myself entirely clear of those crimes for which the law was made, and in so doing I should be innocent before God, and more excusable before my countrymen at my return. And I can assure the governor and his council, that I have not said or done anything knowingly or intendingly that would injure particulars, or my countrymen in general: and let the governor and his council judge whether I am guilty of death or further confinement. If guilty, I must endeavour to suffer patiently, according to your laws; but if the governor and council should judge me innocent, I desire a pass to go home, and liberty in it to go back to Plainfield, Rahway, Shrewsbury, Squan, Squankum, Barnegat, Egg Harbours, and Cape May, from whence I intend to go home, if the Lord permit."

The Yearly Meeting held at Baltimore at the close of the last month was one of great solemnity and order. From the Extracts, a copy of which has reached us, we take the following report of the Committee on Indian concerns. It was satisfactory, and the committee continued to embrace every suitable opportunity of rendering service to those people.

To the Yearly Meeting, now sitting.—

The Committee on Indian Concerns Report, that from information received from Cattaraugus, it appears that the Indians there and at Allegany, are generally improving in their social condition and circumstances. No visit has been made to them by the Committee within the past year, nothing having occurred that seemed to require any aid from us.

It is to be lamented that in regard to their political concerns, they continue to be much divided. The party opposed to their new form of government, lately succeeded in calling a convention of the Nation, with the intention, it is understood, of annulling their present Constitution, and of returning back to their ancient Government by Chiefs. In this contest the Committee have not interfered: adhering to the course heretofore pursued, they have not felt themselves called upon in any manner to become entangled in the civil or religious dissensions that, ever since the disastrous Treaty of 1838, have agitated and distracted these people. It is not known what may be the result of this movement, but there is no doubt it has been promoted by influences opposed to the further improvement of these Indians.

In a communication lately received from the United States Agent, he says,—"Touching the progress of industry and sobriety among the Indians I can say, that those that have been under my charge, and particularly at Cattaraugus, have made a decided advance during the past year, of course in certain particular localities the opposite may be true, but I speak of each Reservation at large. I was informed by Asher Wright at Cattaraugus, that the Indians on that Reservation had, in his opinion, improved one-third in industry during the past year. If this be true, as I hope it is, it certainly is a most promising fact: for no really industrious people can find leasure to be very vicious or very wicked."

In regard to intemperance the Agent says,—"I think that increased diligence on the part of certain white people, as well as the efforts of the Indians themselves, have diminished the pest of rum selling and drunkenness, especially on the Allegany Reservation."

The Government School at Cattaraugus Reservation (he says) "is as nearly as I can learn, pretty much as usual. The Orphan School is, I am informed, a good school, and I judge its condition is prosperous. I did not visit it, and cannot state the number of pupils. The Teacher was present at the distribution of annuities, and I was particular in all instances to ascertain the heads of families in the Census Roll under whom these Orphans were respectively included, and to reserve the shares going to them, and to pay the same into the hands of the Teacher, who appeared to be a good woman, and who needs the wherewithal to sustain her group."

Respecting the Indian crops the past season, the Agent remarks: "I am unable to give you any other information than that which my observation as I have passed over their grounds, has furnished me. The crops in this part of New York are generally good, and those of the Indians among the rest, according to the extent and the manner of the cultivation of the ground. Amongst the Indians this would be in proportion to their industry; and as this has increased, there can be no doubt that the amount total of their crops has this year exceeded that of previous years. I have seen some fine looking fields of corn and other grains belonging to them, from which I safely conclude that they are advancing in the art of Agriculture.

Signed on behalf of the Committee,

ISAAC TYSON,
LYDIA JEFFERIS.

SKETCHES OF ORIENTAL LIFE.

Living in Antioch.

Antioch is, beyond dispute, the cheapest place in the world, as well as one of the healthiest; and if it were not for the ragged little boys, who hoot at every stranger, and throw stones at his door, annoying you in every possible way, I should prefer it, as a place of residence, to any spot I have visited in Europe, Asia, Africa or America.

My house was of perfectly new construction, well planted, and well situated, and proof against water, as well as wind. I had four rooms—a sitting-room, a dining-room, a bedroom, and dressing-room. I had a walled inclosure of about eighty feet square, where roses and geraniums vied in beauty with jessamines and lilies. There was also a poultry-yard, a pigeon-house, stables for three horses, a storehouse, a kitchen, and a servants' room. I had in the garden a grape-vine (muscated), a pomegranate-tree, a peach-tree, plum-tree, an apricot, and a China quince: and, in addition to all these, a fountain perpetually jetting up water, and a well, and a bathing-room. For all this accommodation, I paid three hundred and fifty piastres—about three pounds sterling—and this was a higher rent than would be paid by any native. Of course, the house was unfurnished, but furniture in the East is seldom on a grand scale: a divan, half a dozen chairs, a bed-stead, a mattress, a looking-glass, a table or two, and a half a dozen pipes, and narghilies are all one requires. Servants cost about three pounds a head per annum. Seven and a half pounds of good mutton may be had for a shilling. Fowls—and fat ones, too—twopence each. Fish is sold by the weight—thirteen rotolos for a beshilk, or about seventy pounds weight for a shilling. Eels—the very best flavoured in the world—three halfpence each. As for vegetables, whether cabbages, lettuces, *des asperges*, celery, watercresses, parsley, beans, peas, radishes, turnips, carrots, cauliflowers, and onions, a pennyworth would last a man a week. Fruit is sold at the same rates; and grapes cost about five shillings the horse-load. Game is also abundant. Dried fruits and nuts can be obtained in winter. In fact, living as well as one could wish I found it impossible—house-rent, horses, board, washing, and wine included—to exceed the expenditure of forty pounds per annum.

Under these circumstances, it may appear marveleous that many Europeans, possessed of limited means, have not made Antioch their temporary home; but every question has two sides, and every thing its *pros* and *cons*. The cons, in this instance, are the barbarous character of the people among whom you live; the perpetual liability of becoming at one instant's warning, the victim of some fanatical *emeute*; the small hopes you have of redress for the grossest insults offered; the continual intrigues entered into by the Ayans to disturb your peace and comfort; the absence of many of the luxuries enjoyed in Europe; the want of society and books, and the total absence of all places of worship, which gradually creates in the mind a morbid indifference to religion, and which feeling frequently degenerates into absolute infidelity. It is better to choose with David in such a case, and say, "I would rather be a door-keeper in the house of my Lord than dwell in the tents of iniquity."

An English Philanthropist in the East.

Two hours and a half ride from Antioch, through a country that is a perfect paradise upon earth, but over the most execrable and detestable road, brought me to the ancient Seleucia. Famed in the olden history as the emporium of Eastern commerce as a port unequalled for safe harborage, Suedia is celebrated in our own days as having been the residence and favorite retreat of the late John Barker, Esq., formerly her Majesty's Consul-general in Egypt, equally eminent as a philanthropist and a Christian gentleman.

Suedia, or, as it is termed by the Syrians, Zeetoonli, embraces a wide range of mulberry-gardens, extending over a space of ten miles by three, and containing a scattered and mixed population, equal, if not exceeding in number, that of Antioch. The village is spread chiefly upon the banks of the Orontes, and running parallel with the beach, which forms a boundary to the waves of the Seleucian gulf where the Orontes ends her course, and nature has scattered around her choicest gifts.

It would require the pen of an inspired writer to describe in adequate colors this garden of Eden. Mulberry, lemon, and orange-trees form an uninterrupted succession of gardens, surrounding picturesque little cottages, each

one eclipsing the other in neatness and beauty of situation. The peasants themselves are hale, robust, and sturdy-looking men; the children are rosy and healthy; and the women beautiful, innocent, and happy. Each stops, as a stranger passes, to make a bashful salute, and bid him welcome to their country. This is what I never met elsewhere; and it was very pleasing to find uncivilized and untaught Arabs so polite and courteous. There is, in fact, nothing that a native of Suedia will not do to render a sojourn among them agreeable and pleasant. They are a simple people, and as simple in their habits as in their character. The sun teaches them when to rise, and darkness when to seek their beds. They labour for subsistence; they sleep for refreshment; they laugh with the merry, and weep with the afflicted. Their simple old pastor, in their venerable rustic church, has pointed out to them from childhood how heinous is sin—how amiable virtue; and they are taught ever to remember that an all-seeing Eye will detect and punish sins hidden to men, as surely as public offenses will entail flagellation from the pasha and governors of the district. Thus they live happy in their innocence, and in each other, and almost void of offense toward God and man; a meet people to inhabit a country like that they dwell in.

To this quiet retreat, Mr. Barker, after zealously serving his king and country for a long period of years, retired, on quitting Egypt, to enjoy in seclusion the pension awarded him by the government, and devote the remainder of his days to the peaceful pursuit of agriculture. Few men could better appreciate the rich gifts Nature had lavished on this spot. A perfect botanist, and skilled in agriculture, his time and income during a period of nearly twenty years, were spent in promoting every improvement in the cultivation of the soil; and many have grown rich, directly, or indirectly, from the methods of tillage introduced into the country by Mr. Barker.

On taking possession of his wife's landed inheritance, Mr. Barker's first steps were to erect an edifice becoming his means and station, and one that would render his sojourn in the country agreeable to himself and family, and the many friends and strangers, who delighted in visiting him, remaining his guests for days, weeks, and, in some instances, months. There was no mistake as to the genuine hospitality of the worthy host. His word of welcome was truth itself; and the warm cordiality of his excellent heart was felt in the firm grasp of his hand. "Sir," he has said to me on more than one occasion, "it is the traveler who confers a favour upon me by remaining, and giving me the benefit of his society, provided he be a man that is at all sufferable. Some few I must own, have staid longer than myself or my family could have wished, but they have been very few." A perfect gentleman, an accomplished scholar, a sagacious thinker, a philosopher, and philanthropist, people wondered how so great a heart could content itself to remain in a place like Suedia. I had the honor to be on intimate terms with him during my two years' residence in Suedia, and I learned to love and respect him so much, that when he died, full of years and honor, I felt a void in my heart, to which I still recur with the deepest regret.

Mr. Barker's main object in life was to confer benefits upon his suffering neighbors. He knew how much misery and wretchedness was to be every day met with in England, and how incompetent were his means, all sufficient though they were for his own wants, to relieve such distress; but in Syria a more available field for benevolence presented itself. How far and how well his charitable disposition exerted itself may be imagined, when I say that out of more than six thousand inhabitants, there is not one who does not to this day bless the memory of the good man, who through so many years was the friend of all. I ought to add that through fifty years of uninterrupted intercourse with as many thousand people, he never made one enemy, but was universally respected and beloved.

The gardens of Mr. Barker have been long celebrated for the quantity, variety, and excellent quality of their fruit. In the piece of ground attached to his own private residence, I have plucked from the tree the guava, the sweet-kerneled apricot, the Stanwick nectarine (for which the Duke of Northumberland obtained for him a silver medal,) the sweet-kerneled peach, the shucapara, the celebrated apricot of Damascus, the plaqueminia kaki, the loquot or nepolis japonica, the mandarin, the Malta blood-orange; in short, the fruit of every country in the world. At Mr. Barker's request, I wrote to Penang and China for seeds of some rare fruits and spices, which Colonel Butterworth and Sir George Bonham had the kindness to send me; and though previously produced solely in those climes, they have since sprung up in these charming gardens. But, alas! they did not thus display themselves till the excellent old man had passed away. On the demise of Mr. Barker, the whole of his landed property reverted to his amiable and kind-hearted widow.

Besides introducing the finest fruit-trees in the world, and many rare ornamental trees, from the cuttings and graftings of which the whole of the gardens of Suedia have been supplied, Mr. Barker greatly ameliorated the condition of the natives by obtaining from Italy regular supplies of the best silk worm seed, which was then divided among them. Originally, the silk produced was of a very inferior quality; it has now become the finest in any part of the East. As for flowers it was a perfect sight to see the garden attached to Mr. Barker's house at any season of the year, even in the depth of winter, when the surrounding mountains were covered with snow, and every where else vegetation has disappeared, thousands of Bengal roses and other rare and beautiful flowers here presented the appearance of perpetual summer.

(To be continued.)

WHIRLWINDS PRODUCED BY THE BURNING OF A CANE-BRAKE.

A recent number of the *American Journal of Science and Arts* contains an interesting account of some very striking phenomena which attended the burning of a cane-brake near Tuscaloosa, in Alabama. The cane of which the brake was composed, grows to a height of 35 or 40 feet, although but an inch or two in diameter at the base; and has a round hollow stem with knots at the distance of 12 or 14 inches. At the top there is a head of foliage, brush-like in appearance, made up of long linear leaves. The canes are met with on the banks of all the rivers in the extreme southern and south-western States, particularly in the States of Alabama, Mississippi, Louisiana and Texas. The rapidity of their growth is wonderful. It is reported that young plants sometimes increase ten inches in length in a single night, and a large tract of land in a favorable situation, will become covered with canes in an incredibly short period. They form dense thickets, the stems often standing but an inch or two apart; and they thus constitute an impenetrable barrier to man and large animals, and become a refuge to all kinds of small animals. In clearing this cane land only a few simple tools are employed, as a carpenter's adze or an axe, or a heavy kind of hoe, called a "cane-hoe," and a single blow is sufficient to divide the stalk. The labourer grasps the cane with one hand, and as he cuts it, throws it behind him, and passes on. In this way an acre of land is soon cleared. The canes lie for a month or six weeks to dry, and then are gathered into heaps, and set on fire at the same time. As soon as the burning begins, the air that is confined in the hollow jointed stalks, and also the watery vapour, expand, and burst the canes with a loud report. These explosions occurring from a vast number of canes at the same time, produce a continued roar like the discharge of musketry from an immense army, while the flames roll on with fearful rapidity. No other sound besides this continued roaring is heard during the progress of the fire.

The flames, as they advance over the dry cane, present tints of an intensity and richness incomparably finer than those produced by the combustion of any other kind of wood. No colour or combination of colours possessed by the painter, can equal it, and it is even unsurpassed by the red of the prismatic spectrum. The tint is best compared to the deepest red of the spectrum. In the case of the conflagration of the cane-brake near Tuscaloosa, the spectacle of the smoke as it rolled upwards from the low ground, was hardly less magnificent. Its dense black masses were darker than the darkest thunder-cloud. Instead of the light colours of ordinary smoke, a deep dull black characterised the whirlwinds and the dense volumes of smoke which enveloped the whole scene. On the edge of the fire the smoke was equally black, but somewhat less dense. The cane-brake on which this burning occurred, covered a space of twenty-five acres. It was no sooner set on fire than the roar of a thousand discharges announced its rapid progress.

Whirlwinds of a great variety of forms were now observed in the hottest part of the fire, gradually increasing in size, in number, and in the space over which they prevailed. At first, they were comparatively small, their height not exceeding 35 or 40 feet. To these succeeded others on a larger scale, until they reached the height of more than 200 feet; and the flame and smoke which formed their columns were perfectly distinct from the general mass which rose from the fire. The kinds of whirlwinds that occurred during the progress of the fire are described under the following four heads:

1. The most common form was that which was stationary over a part of the fire which was hotter than the neighboring portions. The base rested on a pile of burning cane, and the air rushed in from all sides towards the centre. The smoke and flame soon assumed a rotatory motion in the column above, and the whole expanded into the hour-glass form or funnel shape of ordinary whirlwinds.

2. The second variety was observed to have a progressive motion, and carried with it the leaves and ashes of the canes.

3. A third description seemed to be based on piles of burning canes. The flame rolled up into a dark column, where it was extinguished, and was succeeded by a dark interval of smoke.

Above this the flame burst forth again. This striking phenomenon is ascribed to a different velocity in the different parts of the whirlwind. The greatest velocity was in the dark interval; and the flame was extinguished in this part on the same principle that a gas jet burns high above, but not on, its orifice, when a powerful stream of gas is supplied. The gas in this case, by its concentrated form and rapid motion, is not brought sufficiently into contact with the oxygen of the air, until it has reached a certain height above the orifice. In the same way the combustible gases of the whirlwind, by their rapid motion and concentrated form in the middle portion of the whirl, do not take fire until they expand above and are mingled more fully with the atmospheric air.

4. The whirlwinds of the fourth kind were remarkable for being entirely destitute of the funnel form, for their small diameter, and for their immense height, which was often several hundred feet as indicated by the smoke, and was probably prolonged into the transparent air above. It is a fact of great interest that even in this tall cylindrical whirlwinds, the rotatory motion was perfectly obvious throughout their entire length, rolling the black smoke in wreaths like carded wool, to the top of the visible column, and probably beyond, as was inferred from their rapid motion. These whirlwinds were sometimes bent by the wind towards the summit, but the whirl was continued, notwithstanding the change in its direction. Some were bent in a direction nearly or quite horizontal, and yet still revolved rapidly; others were less inclined; and others were cut off on a level with the general mass of smoke or prolonged into the transparent air above. In connexion with the whirlwinds several other facts of interest may be mentioned, which occurred during the burning of the canebrake. The direction of the wind was changed. Being at first from the north-east, it continued in that direction in the upper part of the atmosphere, as was evident from the way in which the columns of smoke were bent. But shortly after the commencement of the burning, the air beneath blew in all directions towards the centre of the fire. The columns of smoke rising nearly straight for more than two hundred yards, and being then quite suddenly bent, served to indicate accurately where the general north-east wind prevailed over the currents that surrounded the fire. The influence of the conflagration may therefore be considered as having extended more than 200 yards in height, and over an area of more than 400 yards; for at this distance the air blew strongly towards the fire.

The whirlwinds revolved on their axes from left to right, without any prevailing tendency to one direction more than to the other. Frequently the same whirlwind would change the direction in which it revolved, and would return to its first course. In a few instances this was repeated several times. As the fire spread rapidly from several points, it was at length circular in outline, or approached this form. It was not until the heated air rose from this circle that the whirlwinds became frequent in number or of great size. The same phenomena are shown on a small scale in the common process of putting tire on wheels, when the whole body of smoke above the fire appears full of eddies and whirls. If these fires are made in a yard surrounded by high buildings, the effect is greatly increased. In some situations of this kind, whirlwinds of quite regular forms, and of 15 feet or 20 feet high, are sometimes seen.

These facts have a bearing on the method which has been proposed of producing rain by circular fires. It has been maintained that if a circular fire was created, the air would be made to ascend in a single column, a cloud would be formed at the upper part of this column, or at the top, and would produce rain. The whole theory depends on the first supposition, that the air would ascend in a single column; but from the phenomena which attended the burning of the canebrake, it is deduced that unless the mass of combustibles was very great, and the fire very intense, no single column of rarefied air in the majority of cases would be formed, and consequently the phenomena dependent (as it is maintained) on this supposition would not take place. The heat produced by the burning of the canebreak was such that it was impossible to stand nearer to it than 300 yards distant. Such are some of the most remarkable facts which attended this burning.—*Athenæum.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 29, 1851.

Religious Meetings.—The subjoined article is one which we believe calculated to awaken in the minds of our readers a train of reflections on this subject. We have often expressed our opinion in reference to the sanctity of meetings for worship, and the awfulness of assuming a delegated commission to break their silence. It may be, however, proper to improve the present occasion by the expression of a few more remarks.

So far as our knowledge extends, all Christians profess to meet statedly for the solemn purpose of worshipping God. The manner of doing it may vary, but the avowed object is the same. It is universally ranked as the highest duty, and as a consequence, the means of its performance have been abundantly accorded by the civil governments of the world. That these have arrogated to themselves, in some instances, the prerogative of the King of kings, to determine in what mode of expression this feeling shall find vent, is but a confirmation of the recognized necessity and obligation of the act. Such an usurpation, however, we, in this land of liberty, cannot complain of. But notwithstanding, we *are protected* by the laws of the land in the enjoyment of an unobstructed public worship. By the act of 1847 any person guilty of disturbing a meeting assembled for religious worship or business pertaining thereto, in the State of Pennsylvania, is liable to a fine of from five to fifty dollars, or imprisonment.

All professing Christians draw a wide distinction between these assemblages and those for other purposes. If their religious feelings are imposed on by priestcraft, to worship ignorantly and blindly, it is but the perversion of a great and paramount duty, for which the authors must stand accountable to the sovereign Lord of conscience. The Society of Friends does not differ in this estimate of the nature of these meetings, from the rest of the world. They have ever held them to be assemblages of which Christ alone should be the head. They have ever believed it their duty to present the body therein a living sacrifice, and wait in silence before God for his anointing and direction.

Can there be a higher indignity to the Creator, or a greater imposition on the assembly than to intrude upon its solemnity the private speculations or disquisitions of an individual? It interrupts the communion of the rightly gathered with the object of adoration, and distracts the attention of all from the professed design of waiting upon God in the stillness of all flesh. It is an unwarrantable intrusion upon the rights of men conscientiously met under an obligation of duty, to discharge a debt they owe to their Maker and their fellow beings. No one can claim to monopolize the time of such an assemblage, with any better apology than he could advance for the invasion of the domestic hearth, or the exclusion of its rightful owner from the control of his private dwelling. Nay, it would, in our opinion, be less reprehensible to trespass on the rights of the individual than to trample upon the privileges of the congregation—for in the one a community is outraged, while in the other the wrong is confined to a far more limited sphere.

Such considerations lie at the foundation of the order and discipline of the Society of Friends. They never recognized their meetings as assemblies for the purposes of debate or the exposition of individual opinions. They profess to be led and guided by the spirit of God, and most especially so in the ministry of the word before congregations assembled for Divine worship. As our correspondent shows, they have been drawn into the recognition of the authority of Elders in the Church, to whom, more particularly, is committed the guardianship of these solemn assemblies. They have ever believed it the prerogative and the duty of such, to watch over the flock, to protect it from intrusion, to vindicate the truth from calumnious or mistaken perversions, and to bear rule and authority exclusively, in meetings for worship.

If any should consider these as strong expressions, we refer them to the history of the Society for abundant confirmation of their truth. Independent of this, we would ask in what manner, otherwise, should we ever attain the object of our thus meeting together. Surely, when we require in our first query, a strict watchfulness and care that these meetings shall be attended, and disown such as neglect them, we are bound by every consideration of justice to preserve them in dignity and the order of Truth. Nothing could be more unreasonable than to enforce their at-

tendance, and yet subject the feelings of those who come, to the caprice, or the folly, or the madness of any individual who may choose to disturb them.

But we are encroaching upon the domain of our correspondent. The subject, however, is one very near the heart, and may bear even a more extended review than we have given it. If not duly and properly estimated by our religious Society, we fear that the most important and solemn of its Testimonies will be trampled under foot.

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For Friends' Weekly Intelligencer.

FREE SPEECH.

Freedom of expression, and liberty of the press, are justly regarded amongst the most invaluable blessings of free institutions. They are said, in popular language, to be the palladium of the rights of the citizen, and should accordingly be carefully protected.

There are, however, limits to the exercise of these rights, beyond which they cannot be carried without doing injury to our neighbours, and violating those obligations which in all well organized society one man owes to another. For instance, printed or spoken attacks upon the characters, motives and actions of men, in which they are designated by name, and from which they have no means of clearing themselves if innocent, are regarded as slanderous, and constitute an abuse of that freedom, which when properly exercised is so great a blessing.

But my object in this communication, is to present some views in regard to the rights and privileges of members in the religious meetings of Friends, in relation to this subject, and to endeavor to point out the excellence of our order in this respect.

Some persons appear to entertain the idea that no obstruction should be offered to the free exercise of speech in our religious meetings, provided the individual who speaks is a member, and considers himself called upon to address those assembled, and provided he utters nothing gross or slanderous. But it must be evident that such unrestricted liberty may interfere seriously with the purposes and objects for which the meeting came together, and even bring disrepute upon the great cause of Truth as professed by Friends. It is known that some individuals think themselves called upon to speak, when their friends, or those who listen, are unable to recognise in what they utter the sound of Gospel ministry, and cannot therefore receive their testimony as of Divine origin. Individuals whose minds are not well-balanced, may become excited on a particular subject or subjects, and for want of submitting themselves in meekness and humility to the simple openings of truth, they suppose that it is their place to discourse at large on the subject which most occupies their thoughts, and may avail themselves of their right as members of the Society of Friends, to make our religious meetings the place to promulgate their views. Now it is obvious that the right of judging how far such discourses partake of the character of ministry, rests with the meeting; and it would be unreasonable and oppressive to deny it to them.

This right is fully recognized in the order of our Society, by the establishment of meetings and of ministers and elders, and by the power vested in Monthly Meetings, of recommending the former and of appointing the latter, and also of judging of the propriety of ministers traveling from home in the service of Truth, when they may conceive themselves called so to do. Inasmuch as confusion and disorder might arise from the discussion of the fitness or qualifications of gospel ministers in a public meeting, Monthly Meetings have wisely vested a judgment in a few discreet Friends, chosen for their supposed fitness for this important duty, whose counsels and advice to ministers should be regarded by them, with the same respect and deference as though coming from the meeting itself.

To the same individuals primarily has been entrusted the authority to keep order in religious meetings, and when unauthorized communications come from persons not recognized as having a gift in the ministry, whether members or not, to admonish them to keep silence and sometimes to clear the society from any responsibility for their communications.

Such a course cannot reasonably be objected to on the part of the speakers, as an infringement of their rights of conscience, when those whom they desire to address cannot receive their communications as Gospel ministry, and consider that the course they are pursuing, is calculated to lower the standard of our religious profession, and to create disunity in our body. It is certainly due to those who meet for the purpose of divine worship, that their rights and feelings should be respected, and that they should not be interrupted in the performance of that solemn act, by public speaking from those whom they cannot own as gospel ministers.

To persist in addressing meetings thus circumstanced, is, in my view, an infringement upon the religious privileges of the members thereof, and if continued in by the speaker, after notice from the constituted organs of the meeting, he becomes an oppressor of his brethren: and if a member, a subject for the labor and care of the meeting to which he belongs.

I believe it is time our Society should awake to the importance of this subject, and that Elders, and if necessary Monthly Meetings, should exercise an unceasing watch over the communications which are made amongst us. Our discipline has wisely provided for the regulation of this department of Society; and when it is remembered that the great mass of the members are silent listeners, and that many may be laboring under secret exercises and heavy burdens, or be sincere seekers after the pure milk of the word, how important it is that our assemblies should be seasons of comfort and refreshment, rather than of discouragement and lifeless formality.

There is perhaps no more powerful agent of good in the Divine hand, than that of a living, spiritual ministry, which consists not in words, doctrines or opinions, but in that power which quickens the soul, and makes it alive unto God; carrying comfort, consolation and hope, to the exercised mind.

But this must be separated from mere declamation, or discourses upon moral and religious topics, originating in the head and not in the heart.

The one is gathering, solemnizing and effective; the other, though it may please or gratify the ear, cannot reach the inner temple of the heart, where alone true devotion must arise.

A copy of the minutes of Indiana Yearly Meeting, held at Whitewater from the 29th of 9th month to 2d of 10th mo. inclusive, has been received. The minutes contain no account of the Exercises of the meeting on the various subjects which are annually presented for the consideration of the Society, but we are informed by a Friend in attendance, that the proceedings were harmonious and satisfactory.

The meeting for sufferings produced a satisfactory report of its proceedings, accompanied with the following brief epistle of advice, which being united with, was directed to the subordinate meetings.

To the Quarterly and Monthly Meetings of Indiana Yearly Meeting of Friends.

Dear Friends,—This meeting has been brought into exercise on account of the frequent violation of our christian testimony against the erection of monuments in our burying grounds for the purpose of distinction. As we believe that the Divine Counsellor brought our society out of this practice, so we believe He will preserve us, if we heed His instructions, from returning thereto.

We therefore earnestly desire that Quarterly and Monthly Meetings, as occasion may exist, should faithfully comply with the requisition of our discipline, in removing, as soon as practicable, from our burying grounds, such marks of distinction. It is also desired that property held or used by the society, should be subject in all cases to the order recommended by the Yearly Meeting. And if there be any property used by Friends, not thus under our control, it is advised that proper measures be taken to have it conveyed exclusively to suitable trustees, as directed by our discipline. And Friends are affectionately cautioned against compromitting our principles, either by encouraging others in the erection of monuments to the dead, or by erecting them themselves, in the burying grounds of others."

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Died,—On Second day, 17th of Tenth month, Hannah Bullock, widow of Anthony Bullock, in the 83d year of her age, late of Hanover Township, Burlington Co., N. J.

——, On Sixth day, 14th inst., John W. Kinsey, son of Dr. John Kinsey of Willistown, Chester Co., aged about 23 years.

This young Friend, whilst engaged in his business as a machinist, was instantly killed by an accident, which occurred while adjusting one of the water wheels at Fairmount Water Works.

He had been a resident of this city for about two years, and his exemplary conduct and deportment gave promise of future usefulness, both in civil and religious society.

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A Stated Meeting of the "Association of Friends for promoting the Abolition of Slavery and improving the condition of the Free people of Color," will be held in the usual place on Fourth day evening next, the 3d prox., at 7 o'clock.

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Above this the flame burst forth again. This striking phenomenon is ascribed to a different velocity in the different parts of the whirlwind. The greatest velocity was in the dark interval; and the flame was extinguished in this part on the same principle that a gas jet burns high above, but not on, its orifice, when a powerful stream of gas is supplied. The gas in this case, by its concentrated form and rapid motion, is not brought sufficiently into contact with the oxygen of the air, until it has reached a certain height above the orifice. In the same way the combustible gases of the whirlwind, by their rapid motion and concentrated form in the middle portion of the whirl, do not take fire until they expand above and are mingled more fully with the atmospheric air.

4. The whirlwinds of the fourth kind were remarkable for being entirely destitute of the funnel form, for their small diameter, and for their immense height, which was often several hundred feet as indicated by the smoke, and was probably prolonged into the transparent air above. It is a fact of great interest that even in thin tall cylindrical whirlwinds, the rotatory motion was perfectly obvious throughout their entire length, rolling the black smoke in wreaths like carded wool, to the top of the visible column, and probably beyond, as was inferred from their rapid motion. These whirlwinds were sometimes bent by the wind towards the summit, but the whirl was continued, notwithstanding the change in its direction. Some were bent in a direction nearly or quite horizontal, and yet still revolved rapidly; others were less inclined; and others were cut off on a level with the general mass of smoke or prolonged into the transparent air above. In connexion with the whirlwinds several other facts of interest may be mentioned, which occurred during the burning of the cane-brake. The direction of the wind was changed. Being at first from the north-east, it continued in that direction in the upper part of the atmosphere, as was evident from the way in which the columns of smoke were bent. But shortly after the commencement of the burning, the air beneath blew in all directions towards the centre of the fire. The columns of smoke rising nearly straight for more than two hundred yards, and being then quite suddenly bent, served to indicate accurately where the general north-east wind prevailed over the currents that surrounded the fire. The influence of the conflagration may therefore be considered as having extended more than 200 yards in height, and over an area of more than 300 yards; for at this distance the air blew strongly towards the fire.

The whirlwinds revolved on their axes from left to right, without any prevailing tendency to one direction more than to the other. Frequently the same whirlwind would change the direction in which it revolved, and would return to its first course. In a few instances this was repeated several times. As the fire spread rapidly from several points, it was at length circular in outline, or approached this form. It was not until the heated air rose from this circle that the whirlwinds became frequent in number or of great size. The same phenomena are shown on a small scale in the common process of putting tire on wheels, when the whole body of smoke above the fire appears full of eddies and whirls. If these fires are made in a yard surrounded by high buildings, the effect is greatly increased. In some situations of this kind, whirlwinds of quite regular forms, and of 15 feet or 20 feet high, are sometimes seen.

These facts have a bearing on the method which has been proposed of producing rain by circular fires. It has been maintained that if a circular fire was created, the air would be made to ascend in a single column, a cloud would be formed at the upper part of this column, or at the top, and would produce rain. The whole theory depends on the first supposition, that the air would ascend in a single column; but from the phenomena which attended the burning of the cane-brake, it is deduced that unless the mass of combustibles was very great, and the fire very intense, no single column of rarefied air in the majority of cases would be formed, and consequently the phenomena dependent (as it is maintained) on this supposition would not take place. The heat produced by the burning of the cane-break was such that it was impossible to stand nearer to it than 300 yards distant. Such are some of the most remarkable facts which attended this burning.—*Athenæum.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 29, 1851.

Religious Meetings.—The subjoined article is one which we believe calculated to awaken in the minds of our readers a train of reflections on this subject. We have often expressed our opinion in reference to the sanctity of meetings for worship, and the awfulness of assuming a delegated commission to break their silence. It may be, however, proper to improve the present occasion by the expression of a few more remarks.

So far as our knowledge extends, all Christians profess to meet statedly for the solemn purpose of worshipping God. The manner of doing it may vary, but the avowed object is the same. It is universally ranked as the highest duty, and as a consequence, the means of its performance have been abundantly accorded by the civil governments of the world. That these have arrogated to themselves, in some instances, the prerogative of the King of kings, to determine in what mode of expression this feeling shall find vent, is but a confirmation of the recognized necessity and obligation of the act. Such an usurpation, however, we, in this land of liberty, cannot complain of. But notwithstanding, we *are protected* by the laws of the land in the enjoyment of an unobstructed public worship. By the act of 1847 any person guilty of disturbing a meeting assembled for religious worship or business pertaining thereto, in the State of Pennsylvania, is liable to a fine of from five to fifty dollars, or imprisonment.

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Can there be a higher indignity to the Creator, or a greater imposition on the assembly than to intrude upon its solemnity the private speculations or disquisitions of an individual? It interrupts the communion of the rightly gathered with the object of adoration, and distracts the attention of all from the professed design of waiting upon God in the stillness of all flesh. It is an unwarrantable intrusion upon the rights of men conscientiously met under an obligation of duty, to discharge a debt they owe to their Maker and their fellow beings. No one can claim to monopolize the time of such an assemblage, with any better apology than he could advance for the invasion of the domestic hearth, or the exclusion of its rightful owner from the control of his private dwelling. Nay, it would, in our opinion, be less reprehensible to trespass on the rights of the individual than to trample upon the privileges of the congregation—for in the one a community is outraged, while in the other the wrong is confined to a far more limited sphere.

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bear, as a peculiar people, but concludes by expressing his concern that they remain in such ignorance and do not feel that *incentive* so natural among parents in other denominations to have their children instructed in the rudiments of their own language. He also laments the inexcusable habit which leads this religious body to a perversion of their beautiful, plain vernacular language. The adoption of the objective case, *thee*, instead of the personal pronoun *thou*, when the nominative should be employed, is a great perversion they frequently fall into,—viz. How does *thee* do; will *thee* go into the country? Instead of How dost *thou* do? Wilt *thou* go into the country?

The nominative *I*, and objective *me*, are words which Friends use correctly, but by misapplying these in the same manner as we do *thee* and *thou*, we shall see how our mode of speech must strike those who have not been familiar with it. We will again ask the above questions, and answer them with similar perversions of *I*, and *me*. How does *thee* do? Answer: *me* am very well. Will *thee* go into the country? Answer: No, *me* must stay at home.

Were any person to reply in this manner to a member of the Society it would produce in the mind of the Friend, a supposition that the person thus answering was a very ignorant and illiterate character.

Nearly the same impression would be produced on the mind of one not familiar with the language of Friends, by this absurd perversion of the plain, Scriptural, grammar language.

Query? Is not this a serious evil, and are Friends justifiable in continuing a practice productive of such injurious effects on the Society and the exalted principles they profess?

J. B.

Philada., 10th mo, 1851.

FULTON AND CHANCELLOR LIVINGSTON.

The following interesting incident, which occurred in the early history of contemplated steam navigation, has been communicated to us by an old Knickerbocker, whose memory of past events is fresh in his recollection. It brings to mind the names of two great men, one a genius to whom the world is deeply indebted, and the other a name which New Yorkers, at least, will ever remember with pride. They are the names of Robert Fulton and Chancellor Livingston.

After Fulton was fully convinced that a steam engine could be constructed so as to enable him to prove the fact to the world, and not being able to satify any American capitalist of the feasibility of his discovery, he went to Europe to see if he could not meet with more encouragement among her capitalists. He wished to test his discovery upon a comprehensive scale. But he returned unsuccessful, having met only the derision usually applied to utopians and monomaniacs. On his return to this city, he accidently met in Broadway, near Rector street, Chancellor Livingston, who accosted him thus:

"Well, Fulton, you have been to England and France, and, as I am informed, you have been unsuccessful. Do you still hold the opinion that vessels can be propelled by steam?"

"I do," said Fulton.

"Well, then," said Livingston, "how much do you want for the experiment?"

"I want," said Fulton "fifty thousand dollars!"

The reply of Livingston was one that justly entitles him to the lasting admiration of posterity.

"Call at my office," said he, "to-morrow morning at ten o'clock, and receive my check for the amount."

Fulton *did* call, and he *did* get that check. This enabled him to build one or two boats, and the reality of his discovery was proved to the world. This crazy man suddenly became an astonishing genius. A boat was built, called the Chancellor Livingston, which ran between this city and Albany. The Hudson river should always have on its waters a boat called the Chancellor Livingston. A man who had intelligence enough to distinguish true genius from visionary enthusiasm, and liberality and patriotism sufficient to supply the means to enable that genius to show itself, and confer upon posterity untold benefits, should never be forgotten.

If poor John Fitch, who predicted, many years before Fulton, that rivers would yet be navigated by steam, and whose superior sagacity was met only by derision and contempt, had a Chancellor Livingston as a friend, the steam engine would have been twenty-five years older than it now is. But poor Fitch died in obscurity, and was buried on the bank of one of the Western rivers, where, night and day, stately steamboats pass his silent grave.

New York Dispatch.

STATISTICS OF POETRY.

A writer in the National Intelligencer entertains the readers of that journal with treating poetry as other branches of productive industry are treated, statistically. Milton, he says, often produced five hundred lines a year. He began to write at about seventeen, and lived to sixty-seven, thus composing during fifty years. His "Paradise Lost" is about ten thousand lines; "Paradise Regained" is about two thousand; "Samson' Agonistes," one thousand seven hundred; "Comus," one thousand three hundred; &c., &c., making in all about twenty-one thonsand lines. Dryden's regular poems, including his translations, make about sixty thousand lines. He began almost in his childhood and lived to be seventy-one, writing incessantly by contract; averaging about two thousands lines a year. Pope began at twelve and died at fifty-seven; producing in forty-five years about forty thousand lines, some eight thousand of which at most are orginal. His original poetry was at less than the rate of two hundred lines a year. Gray, the next of our great bards, lived fifty-five years. He began to write about twenty, and left one thousand verses. Byron, beginning at twelve, and ending at thirty-seven, produced about ten thousand more verses than Homer. He tripled the productions of Virgil and Tasso; he greatly exceeded the volume of Dante and Ariosto; and he doubled Milton, writing about twenty-five years less.

Assyrian Discoveries.—The last number of the London Athenæum contains a communication from Col. Rawlinson, announcing an important historical discovery. He has deciphered some of the cuneiform inscriptions brought from Nineveh by Mr. Layard, and found them to contain some remarkable verifications of Bible history. They are records of one of the Assyrian kings, who proves to be the Sennacherib of the Scripture. They notice his war against the King of Sidon; and describing the battle between the Assyrians and Egyptians in conformity with the accounts of Josephus and Herodotus, notice the proceedings of Sennacherib against Hezekiah, King of Judea. The names of Hezekiah, Judea, and Jerusalem, are given in the incriptions as Khazakiyah, Ursulimma, and Jehuda: "and the tribute which the Jewish king pays, in order to free himself from his enemy, is stated almost in the very words of Scripture. The annals of Sennacherib in this inscription extend over seven years, and a cylinder has been met with which gives the events of two years more. Other points of identity between these annals and the Greek and Biblical notices of Sennacherib likewise occur; but the chief point of interest is the establishment of the identity of the King who built the great palace of Koyunjik with that sovereign. A secure starting-place is now obtained for historical research, and a rapid progress will be made in fixing the Assyrian chronology."

SIBERIA, AS A LAND OF POLITICAL EXILE.

From the reign of Peter the Great to the present moment, exile to Siberia as a punishment for political offenses, has been of constant recurrence, and most of the romance of Russian history is connected with the frozen steppes of that country. To enumerate all the illustrious names that have swelled the list of exiles up to the reign of Alexander, would be to write the history of the innumerable conspiracies which at various periods have shaken the throne of Russia, of the cruel caprices of a race of absolute and unscrupulous despots, and of the various individual passions which, under governments such as that of Russia, can always find means of making the public authorities the avengers of private hatreds. From the reign of Alexander up to the present time, sentence of exile to Siberia for political offenses has perhaps been more frequently pronounced than before; and as within this period the victims have mostly suffered for opinions, not for criminal deeds, and in many instances for opinions which, judged from the point of view of absolute right, must be pronounced to be noble and generous, though, in opposition to the reigning system in the country, the fate of these exiles has elicited the sympathy of Europe in a far higher degree than was ever called forth by the fall of court favourites, whose change of fortune was generally caused by an inordinate and selfish ambition. That to the latter, life in Siberia was but a succession of hardships, privation, and humiliations, history affirms; but what may be the fate of the exiles in the present day, there are no more authentic means of ascertaining than the narratives of the few west Europeans who have visited Siberia, and the inferences which may be drawn from the general system of convict colonization followed in the country, and from the spirit which pervades society there.

A regular system of convict colonization was commenced in 1754, during the reign of the Empress Elizabeth, who was too tender-hearted to sign the death-warrant even of the most atrocious criminal, though she tolerated and countenanced the most barbarous cruelties; but it was carried on without any attention to the necessities of the various localities, and was found not to work as favorably as might be desired. The existing irregularities having been brought to light, by the census taken in Siberia in 1819, new regulations were issued in 1822; and these were further improved upon in 1840, and brought into harmony with the improved penal code of the country. Notwithstanding the energetic endeavours of Peter

the Great to force European civilization upon his people, he took little pains with regard to the necessary preliminary process of humanizing the penal laws of the country, and the most barbarous and degrading punishments continued, during his and several subsequent reigns, to be inflicted on persons of all ranks and both sexes. Torture in its most cruel forms was frequently applied, and the bodies of the criminals mutilated in the most inhuman manner, their noses and ears being cut off, and their tongues torn out by the root. Under the reign of Catharine II., mitigations were, however, introduced: torture was abolished, and the nobles, as also the burghers of the two first guilds, were exempted from corporeal punishment. The cruel and capricious Paul I., however, again gave the world the sad and degrading spectacle of individuals of high social position and refined education wincing under the lash of the executioner; and to this day the knout and the cat-o'-nine-tails are reckoned among the instruments of correction in Russia. The punishments, as regulated by law at present, consist, according to the nature of the offense committed, in money, fines, restitution, church penitence, loss of office, forfeiture of privileges and of honor, and in corporeal punishments of various kinds and degrees—regarding which it is, however, expressly stipulated that the sentence must not contain a recommendation "to flog without mercy," as was formerly the case—and in banishment to Siberia, which, in case of heinous offenses, is further sharpened by forced labor in the mines and manufactories. Capital punishment is reintroduced, but for crimes of high treason only, and is even in such cases but rarely applied. From the execution of the Cossack rebel Pugatscher, which took place in Moscow, in 1775, fifty years elapsed before sentence of death was again pronounced in Russia, when five of the leaders of the insurrection of 1826, which had nearly deprived the Emperor Nicholas of the throne to which he had just succeeded, were sentenced to lose their lives at the hands of the hangman. The knout, in addition to hard labor for life in the mines of Siberia, is the general substitute for capital punishment; and up to 1822, all criminals under this last sentence were branded on the forehead, though the practice of slitting up the ears and nostrils, which continued in force until the reign of Alexander, was discontinued. In cases when the criminals are condemned to banishment for life, the sentence may be *civil death*, in which cases alone the families of the convicts are not allowed to follow them into exile, and they are neither allowed to receive nor to write letters.

Kasan, in which city there is a bureau of dispatch for exiles, is the starting point of the detachments of convicts and exiles which periodically leave Russia for Siberia—their halting places being indicated along the line of route by large four-winged wooden buildings, with yellow walls and red roofs, surrounded by a stout palisade, erected at every post-station opposite the crown post-house. According to the improved regulations of 1840, the convicts condemned to forced labour are not allowed to travel in company with the criminals of lesser degree destined for immediate colonization, as was previously the case, but are sent in separate detachments, care being also taken that several days shall elapse between the departures of the successive detachments, so as to preclude all possibility of contact on the road. As far as can be judged from the very imperfect records which are avilable, the number of convicts transported to Siberia up to the year 1818 averaged 2500 yearly; but among these it may be presumed were not numbered the political exiles. In the year 1819, 3141 persons were transported; in 1820, the number swelled to 4051; and from that period until 1823, a ukase was issued, ordering that all vagrants who had until then been subjected to forced labour in the fortresses should in future be sent to Siberia, as colonists. This of course greatly augmented the number transported; and during the period of six years which elapsed from the date of this ukase to 1829, 64,035 persons, or 10,067 individuals annually, were sent to people these uncultivated wilds. Among these, persons convicted of vagrancy only were, however, in a great majority, the number of criminal offenders condemmed to hard labour, amounting only to one-seventh of the whole number. The number of women in proportion to that of the men was one to ten. The convicts travel on foot, all being, on starting, supplied with clothing at the public expense. The men walk in pairs; but, except in case of extreme criminality, are rarely burdened with fetters during the journey. When passing through towns, however, irons are generally attached to their ankles, and every attempt at escape is punished with corporeal chastisement, without any reference to the cause of exile or the former social position of the individual. To each detachment are generally attached some wagons or sledges for the women, the aged, and the infirm; and these usually lead the van, the younger men following, and the whole party, commonly numbering from fifty to sixty individuals, being escorted from station to station by a detachment of the Cossacks stationed in the villages. That a journey of several thousand wersts on foot, and through such a country as Siberia, must cause much suffering, can not be doubted; but the stations are not at very great distances from each other, and travelers agree in asserting that the ostrogs—that is, fortified places—in which the convicts rest from their fatigues, afford as comfortable accommodation as any post-house throughout Siberia; besides which the inhabitants of the towns and villages through which they pass, either from that perverse sympathy which so frequently leads the unthinking masses to look upon a doomed felon as upon a victim of oppression, or from a knowledge of how many sufferers for mere opinion may be mixed up with the really guilty individuals in the troop, contribute in every way in their power to mitigate the hardships of their position. The officer commanding the escort is intrusted with the sum stipulated by law for the daily subsistence of each convict, and this must never, under any pretence, pass into hands of the latter. Many tales are told of the barbarous treatment to which the exiles are subjected during their passage to their various places of destination; but this it would seem must be attributed to the general brutality of the men forming the escort and not to any desire in the government to render in an indirect way the punishment of the condemned more severe than expressed in the terms of the sentence; though in these cases, as in all others, it is of course the despotic character of the government in Russia which prevents the complaints of the oppressed from being heard, and thus perpetuates all abuses.

The convicts who have committed heinous offenses, such as murder, burglary, highway robbery, or who have been judged guilty of high treason, and are banished for life and condemned to forced labor, are chiefly under the superintendence of the governor of Irkutsk, who determines whether they are to be employed in the mines and salt-works, or in the distilleries, or other manufactories of the crown. For each of these convicts government allows thirty-six paper rubles yearly; but the price of the necessaries of life being in Siberia so low that half of this suffices for the support of the convict, the other half goes to form a fund which, in case, after the lapse of four or six years, he gives proofs of reform, is given to him to begin life with in some part of the wide-spread steppes which admits of cultivation, and where a certain portion of land and materials for building a house are assigned to him. The house must, however, be erected by his own labor, and the money laid by for him be applied to the purchasing of the necessary utensils and implements for commencing house-keeping and agricultural pursuits. From this moment the convicts become *glebæ adscripti* in the strictest sense of the term, as they are, under no pretense whatsoever, allowed to quit the lands assigned to them, or to change their condition; thenceforward also they pay the capitation tax and other imposts in like manner as the other crown peasants of Siberia, and enjoy in return the same rights, such as they are. The children of these convicts, born during the parents' period of punishment, are bound to the soil; but their names are enrolled among those of the exiles, and the law orders that they shall be treated in the same manner as the overseers of the works.

THE PAUPER'S DEATH-BED.

Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll—
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow;
There's one in that poor shed—
One by that paltry bed—
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state;
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement damp and cold,
No smiling courtiers tread;
One silent woman stands,
Lifting with meagre hands
A dying head.

No mingling voices sound—
As infant wail along;
A sob suppressed—again
That short, deep gasp, and then
The parting groan.

Oh! change—oh! wondrous change—
Burst are the prison bars—
This moment there, so low,
So agonized, and now,
Beyond the stars!

Oh! change—stupendous change!
There lies the soulless clod;
The sun eternal breaks—
The new immortal wakes—
Wakes with his God.

CAROLINE BOWLES SOUTHEY.

TEACHERS WANTED.—The situation of Principal Teacher in the Boys department of Friends Central School of this city will be vacant on the First of Second month next.

It is desirable that it be filled by an individual not only competent in literary acquirements, but a *consistent Friend*, possessed of the requisite qualifications for conducting a well regulated *Friends* school.

Applications will also be received for one or more Assistants for the same department, either male or female: all which may be made in writing, addressed to the "Visiting Committee," and left with

William Wharton, No. 130 Spruce Street.
Anthony P. Morris, No. 27 North 9th street.
Catharine H. Truman, 102 North 7th "
Ann A. Townsend, No. 254 North 4th "
JACOB M. ELLIS, Clerk of Vis. Com.

11th mo. 29—tf.

LIFE INSURANCE.—THE GIRARD LIFE INSURANCE, ANNUITY AND TRUST COMPANY OF PHILADELPHIA.—Office, No. 132 Chesnut street, the first door east of the Custom House—Charter Perpetual—Capital $300,000, paid in and invested, which, together with the accumulated premium Fund, afford ample security to the insured—continue to make Insurance on Lives on the most favorable terms.

They act as Executors, Trustees, or Guardians under last Wills and Testaments.

The Company add a BONUS periodically to the Insurances for Life. The first Bonus was appropriated in December, 1844, and the second Bonus in December 1849, amounting to an average of more than sixty per cent. on the Premiums paid. The following are a few examples:

Policy,	Sum originally insured.	Bonuses or additions.	Amount of Policy and bonuses payable at the decease of the party—to be increased by future additions.
No. 58,	$1000	$262 50	$1,262 50
No. 89,	2500	626 25	3,156 25
No. 276,	2000	475 00	2,475 00
No. 338,	5000	1, 187 50	6,187 50
&c.	&c.	&c.	&c.

Pamphlets containing table of rates and explanations, forms of application, and further information, can be had at the Office.

THOMAS RIDGWAY, President.
11mo.15—6m. JOHN F. JAMES, Actuary.

REMOVAL.—EMMOR KIMBER Jr, would inform his friends that he has removed, and is now engaged with Isaac M. Ashton, No. 172 Market street, 4th door above 5th street, where he would be pleased to see all those in want of Hats or Caps, feeling confident that satisfaction will be rendered in regard to price or quality. An assortment of plain hats for Friends always kept on hand or made to order.

ADAMSON & ROBERTS, WHOLESALE AND RETAIL DRY GOODS.—Adamson & Roberts have just opened, and are constantly receiving, at No. 246 N. Second between Callowhill and Willow, a new and handsome assortment of Fancy and Staple Dry Goods, consisting in part of Cloths, Cassimeres and Vestings, Black and Fancy Dress Silks, English and French Merinoes, Mous de laines, Cashmeres, Linens, Furnishing Goods, &c., which they intend selling at the lowest cash prices, and to which the attention of those wishing to purchase is respectfully invited.

THOMAS ADAMSON,
10th mo. 4—3mos. T. ELLWOOD ROBERTS.

NEW FALL GOODS.—We have just received an assortment of Fall Dress Goods, which we have taken unusual pains to select. Among our stock are:

Plain Mous de Laines, suitable for Friends.
Fancy do do. all wool.
Changeable and Rich Lustre Black Silks.
Brocade and Plain Alpacas.
French and Coburg Merinos, Paramettas, &c.
Mousseline de Bege.
Beautiful English Prints, Friends' style.
Fancy " " and Merrimac.
Book Muslin Hdks., fresh importation, with the usual assortment of Cassimeres, Sattinets, Flannels, &c., &c., for Fall and Winter.

We have also a complete assortment of Black and Brown muslins, all widths, and very cheap.

JAMES SMEDLEY,
9th mo.3d. No. 8 N. Fifth Street.

SPRING GARDEN DRY GOODS STORE FOR FRIENDS—JOHN J. LYTLE, S. E. cor. 7th & Spring Garden Sts., desires to call the particular attention of Friends to his large stock of Fall Goods. Having been several years in business and become fully acquainted with the tastes of Friends, it is his desire to make it emphatically a Friends' store; and more attention will be paid to keeping up a stock of plain goods than any other. He has as usual a full stock of French Merinoes, Lyonese Cloths, Alpacas, De Laines, Black and Plain Styles Silks, Prints, &c. Venetian and Vienna Cloths, new and desirable goods; Cachmere-de-Bege, a small lot of that scarce article just received. In book Muslins and Handkerchiefs, his stock is large and, having purchased them under peculiar circumstances, is enabled to sell them at very reduced prices.

A full assortment of Bleached and Brown Muslins, very low by the piece. Friends are respectfully invited to call before purchasing elsewhere.

10th mo. 18th—3mo.

ERCILDOUN BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—This institution will commence its first session on the first Second day of the Eleventh month next, and continue twenty weeks. A large and commodious house has been erected expressly for school purposes, admirably adapted to the health and comfort of the pupils, being well ventilated and supplied with bathing apartments. It is situated in the village of Ercildoun, Chester Co. Pa., in a healthy, moral, and intelligent neighborhood, three miles south of Coatsville on the Philadelphia and Columbia railroad. Pupils conveyed from the latter place to the school free of charge.

All the branches of a thorough education will be taught, including Chemistry, Physiolgy, Astronomy and Rhetoric. A good assortment of apparatus has been obtained to give appropriate illustrations to the course of Lectures which will be delivered once a week, on various Scientific subjects. There is a daily mail to and from the place.

The terms for Tuition, Boarding, and Washing, are $50 per session, one half payable at the commencement and the remainder at the end of each t m. Circulars, stating particulars, can be obtained by addressing the Principal, Ercildoun, Chester Co. Pa.

SMEDLEY DARLINGTON, Principal.
8th mo. 9th—3 mos.

ATTLEBOROUGH BOARDING SCHOOL, BUCKS CO., PA., FOR YOUNG MEN AND BOYS.—The Winter Session will commence the first second day in the Eleventh mo., and close with the last week in the Third month of 1852.

All the branches of a thorough English Education are taught practically, together with Drawing and the Languages.

A regular course of Scientific Lectures is delivered each session.

Terms.—English course, with Mathematics and Board, $70. Drawing $10, Latin and Greek $10, French and German $10. GEO. A. NEWBOLD, Principal.

SIMPSON T. VANSANT, Teacher of Languages.

N. B. Circulars may be had at this office.

5th mo. 2—tf.

CHESTERFIELD BOARDING SCHOOL FOR BOYS, Near Crosswicks, Burlington Co. N. J.,

The Winter term of this insitution will commence on 17th of 11th mo. 1851, and will continue for twenty-two weeks.

Terms—Sixty dollars per session, including tuition, board, washing, mending, stationary, fuel and lights, the use of all necessary books, &c. except mathematical books and instruments. One half payable in advance, the other in the middle of the term.

H. W. RIDGWAY.

☞ Stages meet the early morning and 2 o'clock P. M. lines from Philadelphia to Bordentown, and pass the school. 10th mo. 25th. '51.

A CARD.—The Undersigned wishes to inform his customers and friends, that he has removed his store from No. 91 North Third Street, to 52 North Fourth, west side, a few doors above Arch st., and grateful to his customers for their favors heretofore extended, he requests a continuance of the same.

In addition to a well selected stock of Cloths, Cassimeres and Vestings, which he will make up to order at reasonable prices, and at short notice, he intends keeping a good assortment of Furnishing Goods, such as Stocks, Cravats, Handkerchiefs, Suspenders, Shirts Bosoms, Collars, Drawers, Under Shirts, &c.

Respectfully; WILLIAM HAWKINS.

EVANS' FIRE AND THIEF PROOF SAFES, for Merchants, Storekeepers, and others; a full assortment of the various sizes now in store, which have never failed to afford security against FIRE OR BURGLARS, having WITHSTOOD THE TEST OF BOTH without injury or loss to the owners in any instance.

ALSO—In store and for sale:

SEAL AND LETTER COPYING PRESSES.
TRUCKS for moving Boxes, Bales, &c., in Stores.
DRUGGISTS' PRESSES, with Cylinders and Pans.
PACKING LEVERS, for Dry Goods Stores, &c.
PORTABLE SHOWER BATHS, of new construction, suitable for warm and cold water.
REFRIGERATOR for keeping Meats, Butter, Milk, &c., in dining room, hall, or cellar.
WATER FILTERS, for purifying muddy or bad water, caused by rains, limestone, marl, or other causes.

OLIVER EVANS,
Sep. 6-tf 61 **S. Second** door below Chesnut st.

NOTICE. REMOVAL.—Charles C. Edwards informs his friends that he has removed his Flour Store to No. 395 Market St. below Eleventh, immediately opposite the Philadelphia, Wilmington and Baltimore Railroad Depot. The finest brands of Family Flour constantly on hand at the lowest price for cash. Pennsylvania White Wheat Flour, superior to any flour in the market, 8th mo. 16—3m.

CARPETINGS for Friends.— Neat Patterns Three Ply; Superfine and low priced Ingrain Carpetings, also Entry and Stair Carpetings in great variety of pattern; Woolen Druggets from half yard to four yards wide, also Bordered Woolen Floor Cloths all sizes, Table and Stand Covers,

OIL CLOTHS, all widths from one foot to 24 feet wide, Hearth Rugs and door rugs, sheep skins and door mats of every description, all of which will be sold at the lowest market prices by

HARTLEY & KNIGHT
148 South Second street, 5 doors above Spruce, Philad.

EYRE & LANDELL,
S. W. CORNER FOURTH AND ARCH,
Philadelphia,

Have established a store where Friends now resort to procure

GOOD SILKS for DRESSES,
Plain style of M De Laines,
Shawls, to suit plain taste,
Neat Ginghams and Calicoes,
Merinoes, Cobourg and Alpacas
Good muslins by the piece,
Fine Blankets and Bed Quilts,
Cloths, Cassimeres and Vestings,
Plain Style Cloth Table Covers,
Friends' Mitts, Gloves and Hosiery.

E. & L. have at all times a fine stock of Cap Crape, Crapliesse, Gauze, Book Muslins, French Blonde, Tarletan, and other cap stuffs, not only of the first quality but in the best order.

EDWARD E. EYRE. WASHINGTON I. LANDELL.
Jan 11—tf.

FRIENDS DRY GOODS STORE, No. 79 Arch St between 2nd. and 3rd. north side.

CHARLES ADAMS

Invites the especial attention of FRIENDS to his stock of

PLAIN GOODS.

Care is taken to have the most approved kinds of such articles as are suited to the PLAIN TRADE, and at the LOWEST PRICES.

LINENS AND FURNISHING GOODS, in great variety, at lower than market prices.

TEACHER WANTED.—A Teacher wanted in the Male Department of the Friends' School in Salem, New Jersey. Satisfactory references will be required. Persons applying will address

Salem, 10th mo.4—3t. CLEMENT ACTON.

BEDDING AND FEATHERS: — Mattresses, Cushions, Beds, Bolsters and pillows of all kinds ready made or made to order, at short notice

FEATHERS of all qualities,

BLANKETS, Marseilles QUILTS and COMFORTABLES,

Also a full assortment of TICKINGS always on hand, all for sale at the lowest prices by

HARTLEY &KNIGHT,
148 South Second street, 5 doors above Spruce, Philad.

N. B. Feathers baked or scalded and Mattresses REPAIRED

4th mo. 20th.—tf.